

AUXILIARY GUIDE NUMBER FOR NOVEMBER

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

“This system of religion, in its nature, in the character of its origin, the manner of its operations, and in the purposes for which it was designed, coupled with the fact, that people of honest hearts, can and will appreciate divine truth, is such that it cannot be destroyed.”—LORENZO SNOW.

No. 43, Vol. 93

Thursday, October 22, 1931

Price One Penny

A WAY TO HEALTH, HAPPINESS AND PROSPERITY

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DEMONSTRATED BY AN IMPORTANT AMERICAN GROUP DURING THE
PAST ONE HUNDRED YEARS

THE world to-day is struggling to solve social and industrial problems in the light of present day conditions and advancement. In this practical mechanistic age men have come to the agreement that only those institutions or organization which bring results in the solving of such important problems are of vital value. Doctor Thomas Nixon Carver, Professor of Political Economy, at Harvard University, reflects this spirit of modern opinion in these words: “That is the best organization which acts most powerfully as a spur to energy and which directs that energy most productively.” It follows, that for the best results the working plans of such a social organization will not only be in keeping with the laws of economic production, but will also conform to the laws of learning and of social well-being. Not all who know the right do the right. To knowledge, needs to be added the desire to choose and to act, and an opportunity to practice the right with satisfaction. The effectiveness, therefore, of a social organization will be judged by the opportunities it presents to its followers to know, to feel, and to act the right, and by the resultant lives of its adherents, not only in terms of production of material things, but also in their health and happiness.

For one hundred years distinction has characterized a certain nationally known group of people because of their impelling and

productive ideals and plans of living. More now than at any previous time the results realized by them are attracting the attention of thinking people. During this century they have religiously struggled to maintain certain moral and physical standards of living which have resulted in outstanding developments of health, education, community charity, prosperity and social progress.

What are the facts regarding the health, prosperity and happiness of this group? What is the impelling power that has helped this group to succeed, and what finally is their plan of action?

WHO ARE THESE PEOPLE?

According to the New York Institute of Social and Religious Research, in its recent report, 1930, "The U. S. Looks at its Churches," the Church of Jesus Christ of Latter-day Saints, commonly called "Mormons," is one of the four important churches which has more than doubled its membership during the past twenty years, and of these four it shows the greatest growth. (Pages 52-53.)

The Church has the largest percentage of men to women members of any church. (Ibid., Federal Census statistics quoted, page 25.)

VITAL STATISTICS

Birth rate per 1000	1922	1923	1924	1925	1926	1927
United States	22.5	22.4	22.6	21.4	20.6	20.6
Utah	29.6	28.6	28.8	27.3	25.6	24.7
"Mormons"	36	35	33	32	31	30

(Note) The average birth rate of the members of the Church of Jesus Christ of Latter-day Saints is 34 per thousand, and is slowly decreasing. The average birth rate in the registration area of the United States for the same period is 21 per thousand, a difference of 62 per cent.

Deaths per 100,000 population in six nations, including the United States and the "Mormons"

	Nations	"Mormons"
Tuberculosis	120	9
*Cancer	119	47
†Diseases of the nervous system	123	52
Diseases of the circulatory system	196	115
Diseases of the respiratory system	167	105
Diseases of the digestive system	73	56
Diseases of the kidneys	44	23
Maternity (per 1000 births)	45	10

*Cancer, United States 95 per 100,000.

†Nervous System, United States, 116 per 100,000.

Annual death rate for all classes per 1000 population

	1922	1923	1924	1925	1926	1927
United States	11.9	12.4	11.8	11.8	12.2	11.4
Utah	10.4	9.5	10.4	8.9	10	9.1
"Mormons"	8.3	7.2	7.3	6.7	7.7	7.5

The average death rate of the members of the Church of Jesus Christ of Latter-day Saints is 7.7 per thousand. The death rate in the registration area of the United States is 11.4 per thousand, which exceeds the Church death rate by 50 per cent.

The ratio of births to deaths in the United States in 1928 was 1.64; in Utah the rate was 2.54, or the next to the highest state in the Union. In the Church in the same year there were 3.92, or nearly four births for each death, a very remarkable record.*

INFANT MORTALITY

In 1928 the United States average was 69 deaths under one year per 1000 live births. Utah's average was 58.9, and the Church's average was about 40.5 or 69 per cent. of the nation's average. In 1928, the United States average of still births was 4.1 per 100 live births. Utah had 2.5 per 100 live births, it being the lowest record of any state in the Union. The Church does not keep a record of still births.*

ILLEGITIMATE BIRTHS

No Church statistics are kept of illegitimate births. In the states of Utah and Idaho, where one-half of the residents are members of the Church, illegitimate births are 8.7 per thousand births. In the registration area of the United States it is 28 per thousand of births, or three times greater than for the states of Utah and Idaho.*

MARRIAGE AND DIVORCE

The marriage rate for the United States in 1922 was 10.3 for each thousand of the total population. Utah for the same period had a rate of 11.2 per thousand population, and for the "Mormon" Church the rate was 14 per thousand, or 32 per cent. greater than the nation's average. These statistics in 1927 were 10.12 per thousand for the United States; 10.95 per thousand for Utah; 14.5 per thousand for the Church, or 42 per cent. greater than the nation's average. In 1922 there were 136 divorces, in 100,000 population; in Utah the number was 120 per 100,000 population, and for the "Mormon" Church 55 per 100,000 population, or only 40 per cent. of the nation's average. In 1927 these statistics were 162 per 100,000 for the United States, and 68 for the Latter-day Saints, or 42 per cent. of the United States average. The divorces of the

*Vital statistics for the nations taken from the *International Year Book*, 1928, for the League of Nations; Latter-day Saint yearly statistics, and special survey 1927.

Latter-day Saints for 1928 for marriages solemnized in their Temples for this life and for life after death were 28.7 per one hundred thousand or less than one-half of the total Church average.*

ILLITERACY

In 1926 the average illiteracy in the United States was 7.7 in 1000; in Utah the average was only 2.5.

SCHOOL ATTENDANCE

“School attendance of population 5 to 20 years of age at regular full time school.”

Age	United States	Utah	Percentage greater in Utah
6	63.6	65.6 ... ..	.036
9	90.4	94.9 ... ..	.050
12	93.2	97.6 ... ..	.05
13	92.5	97.4 ... ..	.11
14	86.3	95.9 ... ..	.24
15	72.9	91.3 ... ..	.57
16	50.8	80.3 ... ..	.78
17	44.6	61.8 ... ..	.55
18	21.7	35.7 ... ..	.69
19	13.8	23.2 ... ..	.69
20	8.3	14.0 ... ..	.69

“Utah has succeeded in extending secondary education to a higher percentage of the secondary school population than any other state.” “The average number of day schools in session in Utah is 169; for the United States the number is 168.3; however, the percentage of school days lost is 15.5 for Utah, as against 21 for the United States.”†

In Utah approximately 140,000 people, or 28 per cent. of the entire population, are actively engaged in educational activity; of these 135,000 are students, and nearly 4,500 are teachers. Utah has more white children of school age per capita than any other state. Nearly one-fifth of the entire population are children of school age.

In 1922-23, one individual in every 99 of the general population in Utah attended a higher institution of learning. The average was one student to every 212 population in the United States.

“In proportion to population, Utah has more students in college at home or in other states than in any other state.”†

SCHOOL SUPPORT

“Utah ranks thirty-second among forty-eight states in ability to support schools, measured by per capita of wealth, and yet ranks

*U. S. Statistical Abstract. U. S. Bureau of Commerce 1930.

†Educational statistics in quotation marks are taken from *Survey of Education of Utah* in 1926, by the United States Bureau of Education, Department of the Interior.

third in effort to support them. This accounts in part for the fact that Utah ranks only twenty-eighth in respect to her investment in school property per child, and thirtieth in the amount of money she spends in education for each child in average daily attendance. Twenty states pay a higher annual salary and twenty-eight have a longer school year."*

EDUCATIONAL IDEALS

Utah was the first state in the Union to provide by law for the consolidation of school districts to equalize educational opportunities for all children.

In 1917 school laws were enacted by the almost unanimous vote of the Legislature requiring the attendance at school of youth to 18 years of age for the full school year; those between 16 and 18, and those less than 16 years, who had completed the 8th grade may be excused only if employed, and then only provided they attend school at least 144 school hours each year. Other laws provide for their training in health, citizenship, and work during the entire calendar year. There can be no loafing. All youth are in school or at work all of the time.

In Utah nearly all districts now report a complete yearly accounting of all youth to 18 years of age, either at school or at work. (See *Supt. of Public Instruction, Utah, Annual Reports*; also *Bulletin No. 11, 1931*, of the United States Office of Education, Department of the Interior, "Educating All of the Children of All of the People.")

Doctor A. E. Winship, nationally known educational leader, and Editor of the *Journal of Education*, Boston, Massachusetts, said in 1920:

"Utah is the only state that has attempted to eliminate idleness from 12 to 18 through the public school system. No other state is within hailing distance of Utah in an efficient attempt to solve the civic, industrial, and educational problems from 12 to 18."

"Utah leads the country in addressing itself definitely to the problems of young people from 12 to 18."

"Utah is the first state in the Union in the twentieth century to place responsibility for the behaviour of young people up to 18 years of age anywhere, and it places it upon the school for twelve months in the year."

SOCIAL AND CRIMINAL STATISTICS

In the first one million men examined during the World War

*(The following note of caution has been added by the writer of the chapter on finance in the above survey. "Although Utah outstrips the great majority of our states to promote school revenue, as compared with her ability; and her achievements in many fields of education are likewise, greater, it would be a fatal error to infer that school conditions in Utah are all that could be reasonably desired or sought.")

enlistment, 29 in every one thousand population of the United States at large were rejected for venereal diseases, as compared to 8 from Utah. The ratio of illegitimacy in 1929 in the United States with Utah was 30.9 to 9.9 in each 1000. Eleven and one-half of all divorces in the United States in the years 1917-21 were for adultery. For the same period in Utah the number was one and four-tenths.

In the State of Utah the Latter-day Saints furnish, in proportion to population, only one-third of the convicts in the State Penitentiary.

It is interesting to note the statistics of crime in Utah when the overwhelming majority of the people belonged to the "Mormon" Church. The following statistics were given by President Wilford Woodruff, of the Church, at the April Semi-Annual Conference in 1886.

Criminal statistics of Salt Lake City for 1885:

Total estimated population	...	...	...	...	...	26,000
" Mormons "	...	...	...	...	...	20,800
Non-" Mormons "	...	...	...	...	...	5,200
Arrests during 1885	...	...	...	...	...	1,276
Adult Males	..	...	...	...	...	1,126
Adult Females	...	...	...	...	...	134
Boys under 10	...	...	...	...	...	16
" Mormons "	...	...	...	...	...	96
Non-" Mormons "	...	...	...	...	...1,180 or 1 to 12½	

"There are now in the city some six brothels, forty tap rooms, a number of gambling houses; pool tables and other disreputable concerns, all run by non-"Mormons." Every other town, city and county, in the territory, and all the jails, and the Utah Penitentiary show even a much cleaner record in favour of the "Mormons."

BENEVOLENCE

There are but few needy among Latter-day Saints. The Church aims to keep in contact with each of its members at least once a month by home visitation. Members give for the aid of the poor the value of one meal or more each month, called a fast offering. One hundred per cent. of all collections reach the needy. There is no overhead cost in any Latter-day Saint relief method.

HOME OWNERSHIP

"From the beginning, the leaders of the "Mormon" Church established the state's foundation on the sound policy of individual land ownership. Each man was encouraged to own and operate his own farm. This policy of encouraging the individual has placed Utah third in rank in the United States with respect

to percentage of farms operated by the owner. Utah is surpassed in this respect by Maine and New Hampshire only."

"Tenantry in the state is almost entirely on a cash basis."

(*Survey of Education in Utah*. U. S. Bureau of Education for 1926.)

"Utah should be called the home-owner state. Out of twenty-five thousand six hundred sixty-two farms in Utah, seven-eighths of them are operated by their owners." (*The Country Gentleman*.)

LEADERSHIP

Statistics from *Who's Who in America*, 1916-17, show that Utah has produced seventy-eight leaders per hundred thousand population as compared to fifty-four in the United States.

THE IMPELLING AND SUSTAINING POWER

What is the subtle, impelling force that has held this group together, and sustained and helped them through a century of accomplishments? What is the plan of living which brings these results?

The driving and holding power of this group rests upon the philosophy of life which they accept, and out of which has been developed their program of life activities.

They declare that they are convinced that Jesus of Nazareth is the Christ, the Son of the living God,—that He lived and died a mortal man, but was resurrected an Immortal Being, thereby demonstrating man's relationship to eternity.

They believe He gave to man a plan of living which, if followed, will bring to all, peace, prosperity and happiness in this life, and eternal joy and progress in the life to come. They assert that the fragmentary account of His teachings recorded by His disciples two thousand years ago in the New Testament has been added upon through an account of His teachings to another group of people.

These teachings are contained in a record, known as the Book of Mormon, which was translated from gold plates by Joseph Smith, "Through the gift and power of God." Upon these was engraved the history of an ancient American race, which include an account of a visit to them by Jesus the Christ, after His resurrection. The plates were given to Joseph Smith by Moroni, an immortal being who, in life, was their last prophet and historian.

But beyond and above these two sources of information, they declared that Jesus, the Master teacher Himself, the Eternal Son of God, has authorized men in this century to act for Him, even as He called His disciples two thousand years ago. To them, and all others who will listen and obey, He has promised a power which will help them to keep His commandments, namely, the plan of living that brings health, peace and prosperity.

(Continued on page 681)

THURSDAY, OCTOBER 22, 1931

EDITORIAL

"THE WAY TO PERFECTION"

THIS is the happy title of a book, brimful of Gospel discussions and explanations, written by Elder Joseph Fielding Smith of the Council of Twelve. It was prepared for the use of genealogical classes, but aims to help all members of the Church who are studying the principles of life and salvation.

Forty-nine brief, popularly but seriously presented essays, each one complete in itself, on as many Gospel themes, make up this unusually interesting and valuable volume. It is really a familiar yet profound exposition of the plan of salvation, by an acknowledged leader in Gospel elucidation. The chapter subjects, beginning with man's possible achievement of perfection, advance through the various requirements, conditions and episodes of the Gospel to man's ultimate destiny in the presence of the Lord.

A peculiarly notable contribution of the book is its fearless and clear explanation of widely discussed subjects, which seem remote and vague to many students of Christian doctrine.

The reader is charmed with the simple, easy style of the writer, and his apparent wealth of material bearing upon the subjects discussed. This very readable volume, profitable to all, may be recommended alike to missionaries and members, especially as a study of the principles upon which rests the practice of life within the Church of Jesus Christ of Latter-day Saints. It will become a permanent addition to "Mormon" literature, to which students and general readers will turn for authoritative information concerning Gospel truths. That each chapter may be read without reference to preceding chapters, will increase the usefulness of the book.

Whoever reads *The Way to Perfection*, will seem to see the curtain rise, and the manifold picture of the Gospel message sweep into view; and to him will come a sense of the spiritual fire and warmth which has upheld the Church of Christ throughout its toil and adversities.

Here is a good book. Let us all read it!—W.

THAT man may last but never live,
Who much receives, but nothing gives;
Whom none can love, whom none can thank—
Creation's blot, creation's blank.

THOMAS GIBBONS.

A WAY TO HEALTH, HAPPINESS AND PROSPERITY

(Concluded from page 679)

The history of the conversion to this Church of hundreds of thousands of people in the United States, and in Anglo-Saxon European countries, indicates that they have accepted these statements concerning God's revelation of Himself to man as positive, demonstrable, objective facts. They declare with an earnestness born of conviction that they know they are doing the will of God, and that He is helping them with the same power that He helped His early disciples in the primitive church. They have learned from the revelation of God to man in the Bible, in the Book of Mormon, and in modern scripture, that the spirit of man is eternal, and they assert that this knowledge has been confirmed to them spiritually.

Their revelations declare that prior to this life, man lived in a spirit world, during which time, in association with other immortal beings, he prepared himself to take the next step in eternal progress—the coming to this world to be a mortal man. Here, through faith, without a recollection of his former estate, he continues to achieve until he returns to his immortal home. This life is therefore a probation, an opportunity for eternal progress. In other words, the Gospel of Jesus Christ, or the Plan of Salvation, is to man a method and an opportunity which will help him to achieve and serve, and thereby to progress eternally towards higher and better things. Through obedience to this Gospel plan, he obtains power which helps him to conform his life to the physical, mental and moral laws of nature, which are laws of God. This is the supreme good, the highest ideal of man. Such briefly is the philosophy of life of the members of this Church.

(TO BE CONTINUED)

PRIESTHOOD

First Night. Opening exercises. Ten-minute report of local Priesthood activities. Lesson: *Studies in Priesthood*, Chapter 9—“Priesthood Activity.” Study from “Class Work” on page 48 to end of chapter. Objective: To point out the proper procedure in class work; that social and fraternal meetings could be held with much benefit to all Priesthood holders; that Priesthood rolls are necessary; that in the mission field where there are no Bishops a worthy Priest can be called to preside over the Priest's Quorum.

1. What is the purpose of class work in the Priesthood?
2. What should be the proper procedure in Priesthood class activity?
3. What advantage have those Priesthood members who attend their class activities over those who do not attend?

4. Who's duty is it to preside in the Priesthood classes?
5. What is the importance of keeping a record of Priesthood activity?
6. Is it always right to have a Priest preside over a Priest's Quorum?
7. What is the advantage of Priesthood socials or fraternal gatherings?

Second Night. Opening exercises. Ten-minute report of local Priesthood activities. Two twelve-minute talks, the first on "Zion," referring to Talmage's *Articles of Faith*, from pages 345 to 354. The second upon "Christ's Reign on Earth," from pages 356 to 371 in the same book. Refer also to other books on these subjects. Valuable discussion upon both subjects should follow the remarks.

Third Night. Opening exercises. Ten-minute report of local Priesthood activities. Lesson: *Studies in Priesthood*, Chapter 10—"Priesthood Service." Study from the beginning of the chapter to "Visiting the Sick," on page 52. Objective: To show that the Priesthood is a mighty brotherhood; that its possession entails certain duties; that missionary work at home and abroad is necessary; that constant touch should be had with the traveling missionary by written word.

1. Why can we say that the Priesthood is a mighty brotherhood?
2. What is the three-fold duty of all Priesthood bearers?
3. In imparting our message to the world, how does our methods differ from other religious denominations?
4. Why is home missionary work important?
5. What benefits accrue to the missionary, and to the brethren at home as a result of correspondence between them?
6. Why is it necessary that the traveling missionary be a man of honour, faith and high integrity?
7. Why is the service offered through holding the Priesthood an opportunity to one who is constantly rendering such service?
8. Are any special blessings given to Priesthood bearers that are not had by those who are not recipients of the Priesthood? Explain.
9. Why is it important that members of the Priesthood Quorums should become interested in the work for the dead?
10. Is there another organization in all the world that furnishes greater opportunity for service than in the Church of Jesus Christ of Latter-day Saints?
11. How can the Priesthood holders best serve their fellow men?

Fourth Night. Opening exercises. Ten-minute report of local Priesthood activities. Two twelve-minute talks on "Regeneration and Resurrection," using Talmage's *Articles of Faith*, from pages 375 to 381 for the first talk, and from pages 381 to 392 for the second talk. The first talk is to deal with the "Regeneration," and the second with the "Resurrection." Assign these talks a week in advance so that thorough preparation might be made on the talks. See that all of the brethren are also granted an opportunity in their turn to present these subjects. A good class discussion will assure success in your class work.—G. D. W.

RELIEF SOCIETY

THE Auxiliary Guide number of the *Star*, in the future, will contain the outlined Relief Society lessons, with their objectives, and the Slogan Talk ideas. We desire that all associations fall in line and carry out the ideas suggested in this *guide*, so that all Relief Society organizations throughout the Mission will be in unity. Let us with love for one another unitedly strive to make this year the most successful thus far in the Mission's history.

Where there is a *fifth night* in the month we suggest that those organizations that did not complete the *last lesson course*, study a lesson each time until the course is completed. For the other organizations that have completed the former course we suggest that a Relief Society social be held.

Follow the suggestions of this *guide* and keep in step with the Mission to a successful Relief Society Year!

SLOGAN: "We Stand for a More Sincere Sisterly Love Through Application of the Saviour's Parables and Teachings."

LESSON TEXT: "The Value of Life Here and Hereafter."

FIRST NIGHT. Opening exercises. Slogan Talk—Relate why "sisterly love" is so important in the Gospel of Christ. *Theology—Life Everlasting*—Lesson No. 2, "Joseph Smith and the Angel Moroni," pages 16-21. Objective: To show that the ideas, characters, simplicity, and earnestness of the Book of Mormon, plus the attestation as to its truthfulness by eleven honest men, prove its divinity; that through the message of truth which the Book of Mormon contains we have additional evidence of the eternal existence of man; that there is no evidence of Spiritualism, no mystery, or darkness connected with the heavenly manifestations given in this dispensation.

SECOND NIGHT. Opening exercises. Slogan Talk—Relate the parable of Christ that most clearly shows to you the necessity of constant love for one's fellow man. *Work and Business*. During this class period the "Teachers' Topic for November," should be discussed by the sisters present. This is found on pages 21-22 in the lesson text. Objective: To show that Christ sought "first the kingdom of God, and his righteousness," and that His true followers will also try to pursue the path He trod by doing all in their power to help their fellow men.

THIRD NIGHT. Opening exercises. Slogan Talk—Mention an incident in the life of Christ that shows that He had the love of mankind at heart. *Literature—Mothers of Ancient Scripture*—Lesson No. 2, "Eve," from page 22 to 26. Objective: To show that Eve was beautiful, pure, sweet and courageous, and was indeed one of the choice daughters of God; that by partaking of the forbidden fruit she fulfilled, along with her husband, Adam, the greater law of God and in so doing gave to the offspring of God the opportunity of entering into the second, or mortal state of existence.

FOURTH NIGHT. Opening exercises. Slogan Talk—Relate briefly why “love” as taught by the Master transcends the “love” taught in the Mosaic Law. *Social Service: Human Welfare*—Lesson No. 2, “National Aspects of Parenthood,” pages 26-29 in the lesson text. Objective: To point out that the home is the center of civilization, and that high racial standards are predicated upon the type of family life in existence; that as a consequence of the importance of the home, national responsibility should be taken in making community conditions more suitable to proper home life; that public schools should give instructions concerning body health and moral cleanliness, and young men and women prior to marriage should be instructed in all things pertaining to home making.

JOSEPHINE B. LUND.

SUNDAY SCHOOL

SACRAMENT GEM FOR NOVEMBER

REV'RENTLY and meekly now
 Let thy head most humbly bow ;
 Think of Me, thou ransomed one,
 Think what I for thee have done.

CONCERT RECITATION FOR NOVEMBER

(John 14: 26.)

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

GOSPEL DOCTRINE DEPARTMENT.

November 1. Uniform Lesson. “Character Development Through the Observance of Fast Days.”

November 8. Lesson 35. “Obedience.” Text: Gospel Doctrine Lesson No. 35. Objective: To intensify the desires of the students to respond to the calls of those in authority.

November 15. Lesson 36. “Resurrection.” Text: Gospel Doctrine Lesson No. 36. Objective: Belief in a resurrection is a product of faith, not learning.

November 22. Lesson 37. “The Hereafter.” Text: Gospel Doctrine Lesson No. 37. References: Doctrine and Covenants and Commentary, Section 76. Objective: The mortal conduct of each of us determines our station in the next life.

November 29. Lesson 38. “Moral Standards.” Text: Gospel Doctrine Lesson No. 38. Objective: Our Church requires of its members continuous adherence to the highest ideals and standards.

OLD TESTAMENT DEPARTMENT.

November 1. Uniform Lesson.

“Character Development Through the Observance of Fast Day.”

November 8. Lesson 32. “The Kingdom of Israel.” Text:

Sunday School Lesson No. 32. References: First and Second Kings. (See also *Instructor* notes for Lesson No. 27, September 13th, 1931.) Objective: First, Historical objective—To show that the Hebrew nation brought about its own downfall as a result of bad government; Second, Moral objective—To show that both men and nations expose themselves to effects of folly and error by spurning the guidance of inspired prophets. (In despotic government the morals of the ruler are generally reflected in the people.)

November 15. Lesson 33. Elijah and Elisha. Text: Sunday School Lesson No. 33. Reference: 1 Kings, Chapters 17, 18 and 19; II Kings, Chapters 1, 2, 4, 5, 6, 7 and 9. Objective: Historical objective—Nations do not become completely conquered from without until they begin to crumble from within. Moral objective—The wicked fall by their own wickedness.

November 22. Lesson 34. "The Ten Tribes." Text: Sunday School Lesson No. 34. Reference: II Kings, Chapters 14, 15, 16 and 17. Objective: Thoughts concerning the captivity of Israel each of which may form an objective for this lesson. (a) Israel was taken captive and lost among the nations that the knowledge of Jehovah might be carried to the four corners of the earth. (b) Nations which cannot preserve their national ideals deserve to lose their identity. (c) The prophets had told and retold Israel of her ruin if she failed to remain true to her God—there is fulfillment of prophecy in the captivity.

November 29. Lesson 35. "The Kingdom of Judah." Text: Sunday School Lesson No. 35. References: II Kings, Chapters 14, 15, 20, 21 and 25; Chronicles, Chapters 22, 23, 24, 25 and 26. (Note: See information found in Lesson Number 27 for September 27th, 1931.) Objective: "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" (Ezek. 33: 11.)

PRIMARY DEPARTMENT.

November 1. A Picture Lesson.

November 8. Lesson 122. "The Gospel Spreads Abroad." Text: Acts 4: 13-37; 6: 1-8; 8: 3-40; Sunday School Lesson No. 122. Objective: Those who have courage to try to do God's will are guided by His Spirit.

November 15. Lesson 123. "The Conversion of Saul." Text: Acts 9: 1-21; 22: 1-21; Sunday School Lesson No. 123. Objective: Those who have courage to try to do God's will are guided by His Spirit.

November 22. Lesson 124. "How a Good Woman Came to Live Again." Text: Acts 9: 32-43; Sunday School Lesson No. 124. Objective: "The fervent prayer of a righteous man availeth much." (The Lord answers the prayers of those who earnestly pray to Him.)

November 29. Lesson 125. "How the Prison Gates Were Opened." Text: Acts 12: 1-20; Sunday School Lesson No. 125. Objective: "The fervent prayer of a righteous man availeth much." (The Lord answers the prayers of those who earnestly pray to Him.)

—From *The Instructor*, September, 1931.

It is suggested that the two and one-half minute talks be based upon the following topics: "How is Jesus Christ different from other men?" and "Give some testimonies on the value of prayer." Kindly see that these topics are assigned one week before they are given.

For singing practice during the month of November, the following songs are suggested: "An Angel Came from the Mansions of Glory," and "Have Faith, Ye Saints."

W. KENNETH LUND.

MUTUAL IMPROVEMENT ASSOCIATION

WE have had the privilege of enjoying one month of the winter's activity; and have studied several of the excellent lessons contained in the lesson course, "The Gospel and Health." The outstanding feature in connection with this course is its susceptibility to every-day practice. It deals with the principles of health—how to maintain body health, mental health and spiritual health so that we might be better able to honour and take care of the temples which God has given us. Our success or failure depends largely upon our ability to play the game of life, and if our health is bad we cannot play it well. Elder Bryant S. Hinckley, President of Liberty Stake, said:

"The object of life is to live long, to have broad and interesting contacts, rich and deep experiences and to achieve splendidly and righteously. In order to do this one must husband with care his health endowments. 'Life, liberty and the pursuit of happiness' can be guaranteed only by a sound constitution.

"The 'temple of the soul' should be an instrument ready and trained to serve high purposes and noble ends." Health means more than just being able to avoid seeing the doctor or to be constantly 'dodging disease.' Dr. Jesse F. Williams said, "It is satisfying to think of health as that condition of the body and mind at the highest levels, living at one's best."

We should be very thankful that the Gospel of Jesus Christ teaches us to preserve our bodies, and that the Mutual Improvement Association is furnishing, during its winter plan, some of the essential principles that go to build a strong robust constitution—one that will bring health and happiness. With this information also comes the encouragement for better service to one's fellow men and to God. This means that he not only looks after his own welfare but after the welfare of others.

Brother Hinckley further states that, "All agencies established for the promotion of health seek not only to liberate man from disease, physical weakness, inefficiency and degeneracy but to make the body the robust instrument of a trained and disciplined mind devoting its powers to the highest service of mankind."

Such is the purpose and objective of the M. I. A. course. Let us attend the meetings and put the principles that are taught into practice, then our lives and the lives of those with whom we come in contact will be immeasurably benefited.

SLOGAN TALK: "We Stand for Physical, Mental, and Spiritual Health through Observance of the Word of Wisdom."

Lesson Text: "The Gospel and Health."

FIRST NIGHT. Opening exercises. *Preliminary program:* Slogan Talk—Show the harmful effects that can be avoided by complete abstinence from tea. Have a brother give a five-minute prepared report of current events. Have a sister give an eight-minute retold story with a good application. *Lesson:* Chapter 4, "Exercise, Play and Recreation." Objective: To point out that exercise, play, and recreation if properly participated in will consequently bring physical and mental well-being, a fuller life and greater personal joy.

SECOND NIGHT. Opening exercises. (No preliminary program.) *Lesson:* Chapter 5, "Posture." Objective: To show that an erect posture is necessary for proper health; that a slouching attitude while sitting, standing or walking is often a cause of disease, and is always conducive to a lowered body resistance; that slow, deep breathing through the nose is beneficial to health; that "sitting up" exercises are of incalculable worth, and that the man who stands erect, with head up, is more inclined to be spiritually right than one who always is stooped over and has his eyes focused on the ground. Turn the latter part of the meeting time over to community singing.

THIRD NIGHT. Opening exercises. *Preliminary program:* Slogan Talk—Enumerate some of the physical, mental, and spiritual advantages that are gained from abstinence from tobacco. Have a brother or a sister tell in five minutes why he or she likes or dislikes the winter season. *Lesson:* Chapter 6, "Water and Air." Objective: To show that water is a food of great importance; that every individual should drink at least six glasses of water daily, preferably between meals; that oxygen is most precious; that the lungs are a delicate but most elaborate mechanism; that shallow breathing lowers lung capacity and lends susceptibility to disease, and that ventilation both day and night must be proper.

FOURTH NIGHT. Opening exercises. After the opening exercises we desire that a Branch "Thanksgiving Social" be held. To this, all M. I. A. members and their friends should be invited. The outline for this social will be forthcoming in the November Game Supplement.—G. D. W.

ULSTER DISTRICT CONFERENCE

THE Ulster District Conference, held on October 4th, at 131a Donegal Street, Belfast, was one of the largest conference of the Church ever held in Ireland.

During the morning session of the Conference the men and women separated and were instructed in their respective Priesthood and auxiliary work. Sister Josephine B. Lund took charge of the women, while President A. William Lund and Patriarch James H. Wallis gave vital instructions to the men. Patriarch Wallis gave an enlightening and faith-promoting address upon the art of concentration. President Lund brought to the understanding of the Priesthood holders and friends the realization of the need and necessity of the Holy Priesthood.

In the afternoon session a pageant was presented, which portrayed and explained our sacred doctrine, "Salvation for the Dead."

The many saints and their friends who attended the evening session were impressed with the testimony of Elder Eldon C. Ririe, and the inspiring solo rendered by Sister Sarah Hands. Patriarch James H. Wallis held the audience spellbound as he related his experiences, and explained the missionary system of this Church. President Lund gave an inspiring and forceful address on the "plan of salvation."

Patriarch Wallis gave thirteen blessings to faithful members of the Ulster District, that being the number who applied.

The following mission authorities and missionaries attended the Conference: British Mission President and Sister A. William Lund, and Rulon T. Jeffs, of the British Mission Office; Patriarch James H. Wallis, of the European Mission; District President Merrill H. Glenn, and Elders Ronald L. Wilson, Eldon C. Ririe, Royal H. Jensen and Frank R. Miller, all of the Ulster District; President Lyndon J. Hall and Elder Ralph C. Bardsley, Scottish District; Elders Wayne B. Lake and Frank J. Mosley, London District; Elder Clyde B. Crow and Robert J. Smith, Birmingham District; Elders Elbert G. Adamson and Otto Done, Manchester District, and Elder Leonard N. Giles, Welsh District.

ELDER RONALD L. WILSON, District Clerk.

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EDITED, PRINTED AND PUBLISHED BY JOHN A. WIDTSOE, 295 EDGE LANE LIVERPOOL